

curiously gazed upon, and flattered with words of approval. We should be a living, active, pushing, growing force in all matters pertaining to the liberty and comfort of mankind everywhere. It does not appear to be consistent with Divine Economy nor conducive to our own fuller growth, to not recognize the larger claims of the world around us. Friend Robinson has pointed out plainly that "The Friends of the past whose examples have been considered worthy of emulation," were just such who lived in the broader life and took interest in more than the sufficient self.

There is much to give us encouragement however. The Society has nurtured some of the finest ornaments of the race. One of the number, it is with unfeigned satisfaction we refer to the Right Hon. John Bright, or the plain citizen John Bright, who under all circumstances adhered to the true spirit of Quakerism, and brought its potent influence to bear at the throne of England; whose magic eloquence flowing from a sincere life, a confidence in the civilizing power and destiny of the Anglo-Saxon race, so often touched and thrilled the conscience of the greatest Parliament of the world. The Society of Friends has vindicated its existence a thousand times in the life and influence of this one man alone, whose value to the world is beyond computation. Without realizing the benignant rule of Britain, and her imperial influence in the earth, we cannot begin to understand the potency of that life and voice raised against oppression, intolerance, injustice, and the fratricide of war.

It is a matter of great satisfaction that W. Randall Cremer, a member of the Imperial Parliament, presented to President Cleveland, the other day, a memorial signed by 353 fellow-members, desirous of submitting any difference between the two nations, outside of ordinary diplomacy, to arbitration; and Senator Sherman has introduced a bill to give effect to the Allison Act,

which provides for permanent arbitration. We want it for the world.

It may encourage us to know that the Society of Friends, at the present day, is represented in the British House of Commons by not less than ten members, which, relatively, is greater than the representation of any other denomination. But rather than depend upon these, or wait for gifted men to atone for our neglect, our first duty is to make the membership of our Society alive to their *responsibility* in the body politic.

The very genius of Quakerism not only permits it, but leads fully to an earnest consideration of and participation in all the affairs of mankind. It is not enough to hold principles; we should sound them, and drive them into the heart of humanity.

We need to drop some of our worldly pride and lose a little more of self. Our religion, without money and without price, is being obtained too cheaply, I fear, to be fully appreciated; and we have practically considered it more blessed for *others* to give than for them to receive.

Are we the friend of the oppressed and doing anything to efface that tremendous blot upon the world, the Siberian exile system?

Mankind to-day are indissolubly associated with political influences, and live in an environment of political power. It stands to reason that it is our duty to make these conditions as favorable as possible to the well-being of mankind.

Let us strive not only to enjoy the freedom of conscience, the freedom of worship, the freedom of thought, the freedom of person, the freedom of trade, but the freedom of God inspired effort.

I offer no special criticism upon the worthy article by A. V. Robinson, and I would have my somewhat lengthy remarks regarded less as supplementary than as a hearty endorsement.

I have no doubt the Philanthropic Union will give prominence in its time